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加華僑報

Chinese Canadian Community News
（月刊 Monthly）
VOL.8 No.9 Sept.1986
80 Florence st.
Ottawa, Ont. K1R 5N2
CANADA
廣告Advertisement:(613)
訂閱Subscription: 2328403

中華會館理事就職
茶會招待各界人士
今起展開服務增進華人福祉
共聚一堂交談情緒熱烈歡欣

（本報訊）加京中華會館第十九屆理事就職典禮，在八月二十三日下午，假中華會館大禮堂舉行，並有茶點招待加京華人及各團體代表，和新任理事們見面。[illegible]

林森瑪石街為唐人街 市府會議遭到否決
將以表現現有特色為主

（特稿）[illegible]

溫埠九月舉行加台商業會議

（台北訊）[illegible]

華裔來加開創天地 保持文化不忘根本

（特稿）[illegible]

中華會館全體理事合影

政府檢討難民政策

（綜合報導）[illegible]

梅隆尼旋轉乾坤 改革稅務振聲望
減入息稅增公司稅將受歡迎

（本報訊）[illegible]

加拿大移民委會建議修改家庭團聚條例
簡化申請增保直系親屬手續
條件大量放寬担保金可合家計算

（多倫多訊）[illegible]

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Publisher & English Editor: Andrew Lee

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加國人口增長放緩
增加移民改善老化

（本報訊）加拿大於過去十年來，人口增長率放緩，預測一九八六至一九九一年期間，平均人口僅增百分之零點八；一九九一至一九九六年期間，增長率為百分之零點五；換言之，全國人口將由目前的二千五百六十萬人增至一九九六年時的二千七百三十萬人；很多貨品市場的擴展速度不如六十及七十年代之迅速。

據悉，去年聯邦政府提出新激勵計劃，增加移民限額，作為刺激未來一個世紀內人口增長率的方法之一，並且緩和本國老年人與年輕人的不平均比例。

一九八五年共收納不足九萬名移民；一九八六年將收納十一萬五千人；一九八七年計劃收納十二萬五千人；雖然如此，這等數目僅及六十年代後期移民紀錄數字的半數。

政府現鼓勵擁有個人淨資產達五十萬元或以上的成功企業家移居加拿大；這類企業家願意在加拿大投資至少廿五萬元；為期三年或以上；根據此計劃移居加拿大的投資移民，平均每人可帶進五個新職缺。

八九年新汽車
白晝也要開燈

（本報訊）加拿大聯邦政府交通部已計劃從一九八八年九月一日以後，規定不論白天或晚上所有新車，在行駛中一律要打開車頭燈。

為了配合聯邦政府這項規定，所有一九八九年型的新車都要裝上一種自動開關，這種自動開關在駕車人啟動汽車時會自動打開車頭燈，熄火時會自動關掉車頭燈。這項計劃是聯邦政府最近新究條正一汽車安全法一時提出的。

這項修改不需要立法，旨在減少車輛意外事件。聯邦政府交通部估計，日間開車燈一年可以減少一百廿人死於車禍，可減少一萬一千人受傷，可節省兩億元的相關開支。

交通部指出，凡是一九八八年九月一日以前出廠的汽車，不受新法影響。

婦女墮胎費用
安省變相漲價

〔多倫多訊〕雖然安省通過九四法案，禁止醫生額外收費，但是目前在醫院墮胎的婦女，所付費用仍然高達四百元。

在尚未頒佈九四法案之前，一般醫生多向婦女收取兩百元的墮胎費，這項費用已包括填表、病情詢問及墮胎。

根據安省健康保險計劃規定，墮胎醫生只能向病人收取七十五元六毫的費用。因此禁止醫生額外收費的法案一經通過，某些醫生對病人實收七十五元六毫的墮胎費，但卻變相加倍，提高名項相關服務的費用，例如開診斷書、以及兩百元的申請費，以獲得醫院及墮胎手續會的通過。

大多市北約克區生育控制中心職員艾根表示，該中心內的執業醫生，對前來墮胎的婦女，收取高達四百元的行政費用，這些醫生表示，行政費並不屬於額外收費。

艾根說：「我們本來希望九四法案通過後，婦女能夠在低經濟負擔的制度下獲得醫療服務，但是依照目前的情況看來，適得其反。」

拔除智慧牙
由病患付費

〔多倫多訊〕安省衛生部長艾斯頓宣佈，牙醫診費在兩年內增加百分之五十九。自安省通過立法禁止醫生收取額外診費，其中也包括牙醫，在醫院內治療口腔手術或醫治牙病，其費用不得超過健康保險計劃內所規定者。

根據此項新規定，以後人們不能在醫院拔除智慧牙，由健康保險計劃付款，而必須在牙醫診所拔除，由病患自己付費。

安省牙醫協會主席多倫新真說，與省府談判了三個星期才達成協議，他稱此項協議是合理的協議。牙醫診費現在增加百分之五十五，一九八七年四月再增加百分之四，協議至一九八八年期滿。

但是，也有人不滿意這項新協議，有些人有兩個以上的智慧齒，從前可以到醫院拔除，不需自己付費，但是現在要自己付錢，如果有特別原因，如有心臟病等，也可以在醫院拔除由健康保險計劃內付錢。

從前在醫院拔智慧齒，健康保險計劃付每人一百八十九元，但是現在全部費用由病患自付，安省每年要付出此項拔智慧齒費九百萬元，佔每年九億牙齒保健費的百分之一。

警方向父母提忠告
如何保護自己的孩子

（本報訊）自亞莉遜．巴拿女童被殺事件傳出後，父母輩對其子女的安全都感到憂慮。以下是安省警察及尋找走失兒童組織對父母的忠告：

▲教導孩子學會說自己的姓名、地址及電話號碼。

▲教導孩子不要與陌生人談話，接受陌生人的禮物或進入陌生人的汽車。如果孩子需要同陌生人說話，讓他（她）們知道需與陌生人相隔一手之距。

▲應想出一個家庭暗語。如果有人對你的孩子說認識你們，叫孩子要他說出「暗語」為證。

▲不要把孩子的姓名顯示在衣服上或「午餐便當」上。

▲囑咐孩子遠離不安全的地方，如暗巷及渺無人跡的空地等。

▲不要讓孩子單獨走入洗手間。

▲把孩子的朋友們之電話號碼編好成表。

▲未經事先查察，不要讓孩子處於一種新的環境。

▲孩子離家要知道他（她）去那裏。

▲如果有人以讚賞你的孩子拍照或訪問，要問清楚細節：㈠向訪問者要一張名片；㈡問清楚訪問者替那間出版機構工作，打電話到那裏問清楚有否此人；如果那出版社的答覆與訪問者所說話不符，立即報警。

▲讓孩子參加「防止走失計劃」，及印手指模，把孩子的高度、體重、髮色，及近照存在一檔案內，以備不時之需。

▲教導孩子身體只屬自己，泳衣蓋著的部份是私處，絕不能給人觸摸。

▲教導孩子如果覺得不適，就應該說「NO」。

▲教導孩子不要搭順風車。

▲教導孩子回答電話時勿讓對方知道自己單獨在家及必須知道對方姓名及電話號碼。

▲對一位新的保姆應詢問她（他）的推薦人。

汽車保險費
高得離了譜

（多倫多訊）據新民主黨的調查，指出由於安省目前汽車保險制度之不健全，將使三分之一的駕車者身受其害。

以目前的情況來說，害處是在於保險費太高，有的保險費高到可以再買一輛新車。一項實例顯示，溫莎市的一位十九歲青年買了新的一輛一九八四年〇二之二〇，每年保險費八千五百元，因為他曾出過一次車禍，而他的父親的汽車，保險費亦高達三千元。

許多保險業者抱怨，由於法院對車禍賠償判得太高，使保險業者不編員被保保險費的保險，致使一般的保險費水平高到離譜，且產生不少不合理的現象。比如某些人士的保險費，被估得超過實際應得的水平。

此外，報告中還指出，大約有廿萬人，目前是在無保險的情況之下駕車。

而對目前情況的改善，報告建議由省府來接管保險制度，即由省府本身聯合保險業界，為駕車者提供保險。

這項建議與省府的另一個專案小組所提的建議，不太相同，省府專案小組建議採用「無過失」保險制度。

「無過失」保險是指每一種不同的車禍，有規定的固定賠償，以便不會出現法院判決賠款太高的情形。

新二元加幣
定九月發行

〔多倫多訊〕加拿大中央銀行預定於今年九月發行新款式的二元加幣。

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在最近的全國性統計中，有八成五歲以下的小童是因為在車子裡沒有足夠的保護措施。

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加拿大交通部

社會風氣十年一變
男女同居不再流行

社會風氣十年一變
男女同居不再流行

加拿大八十年代結婚男子已有改變，……歡迎婚姻，並且其前較接受男女平等、女子有事業及養育子女男女均有責的觀念。他們較年長、思想較先進，而且樂於結婚。在過去二十年間，新婚男子的形象已大大改變，不再是以往給人的印象是個不懂燒水、不會換尿布、不懂做家務事要倚賴妻子的大男人。

現代男子寧居漸普遍而且已爲人接受，過去同居的風氣已逐漸冷卻，專欄作者維珍尼亞‧干倫斯認爲，今日男子結婚十要的原因是「選擇」而非社會壓力。單在安省一地，去年就有五萬二千八百九十四對新人結婚。

這些新婚男子究竟是些甚麼人呢？

現代的新婚男子較前年長，據加拿大統計局的數字稱，結婚男子的平均年齡爲二十六歲半，比十年前的二十四歲七歲有所增加。他們也比較……。他們也多是有工作，專業，而且教育程度較高。

在紐約市印行的「新娘」雜誌總編輯巴巴拉‧杜芭表示：「新婚男子與妻子較像合夥人及朋友。」該雜誌於八四年時曾進行一次讀者調查，以便描述八十年代新郎的心態。杜芭說：「他們已可值得重視深切及長期的聯繫。」

密西沙嘉市的米高‧史密夫神父專門負責一些婚前準備講座，他認爲：「今日的新郎已覺察到瞭解對方的重要，不單在知識水平方面，同時也兼顧情緒方面。」一名行將結婚的六十歲男子表示，跟其他年紀較長的新郎一樣，他不會再集中注意力在事業、儲蓄買房屋及養育子女；他希望與妻子一同「打高爾夫球、玩網球及到處遊歷。」

專家認爲，現代新郎對婚姻的看法較前實際。他們中很多在學校已有家庭生活的輔導，或曾參加婚前講座，或以前曾結過婚。再婚男子都希望對婚姻較有研究一點再結。

史密夫神父表示，今日的新婚男子較前有準備，而且看來清楚未來的生活方向。史密夫說：「新人較前成熟及認識……，也較清楚本身責任。他們都知道不想成爲……。他們也害怕離婚。」

這與十年前的觀念可謂大有改變，……婚姻研討數字的部份。」……的來說，同居風氣已成落伍，今日男女都希望較有承諾。

華人參政應建共識
握好籌碼爭取利益

最近，安省自由黨組成立……，頗多風波。……[illegible]

出租公寓改建　政府立法阻制

（多倫多訊）大多倫多市……[illegible]

新金字塔遊戲　安省方興未艾

（本報訊）最近……[illegible]

民意關心失業　對稅制表不公

（本報訊）……[illegible]

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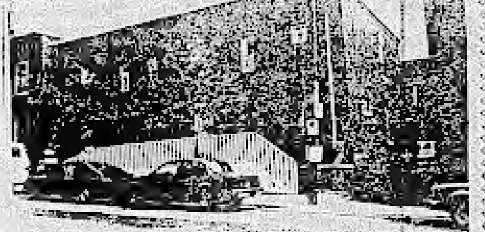

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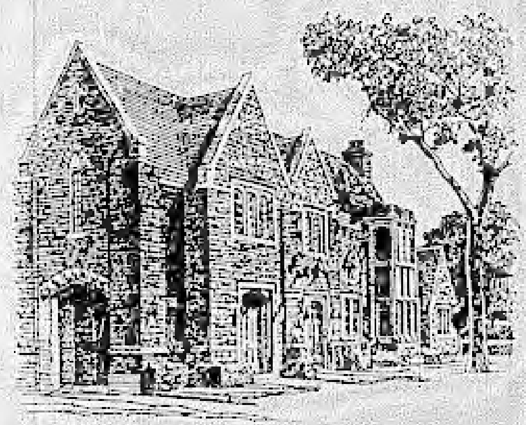

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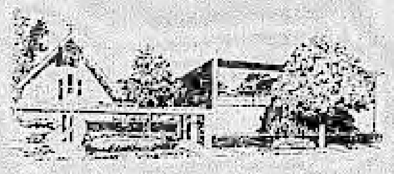

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亞裔學生為何特別傑出？

非關遺傳因子，父母重視督促才是主因

用功程度他人難及，一分耕耘一分收穫

[illegible]

中國大陸與蘇關係

歧見難消改善不易

[illegible]

考依蘭難民營決定年底關閉

[illegible]

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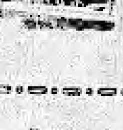

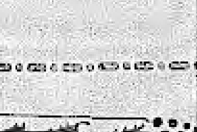

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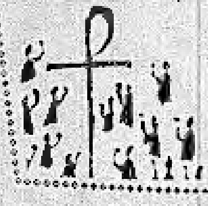

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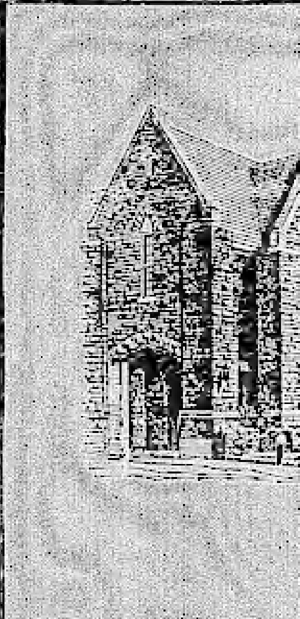

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（北京訊）[illegible]

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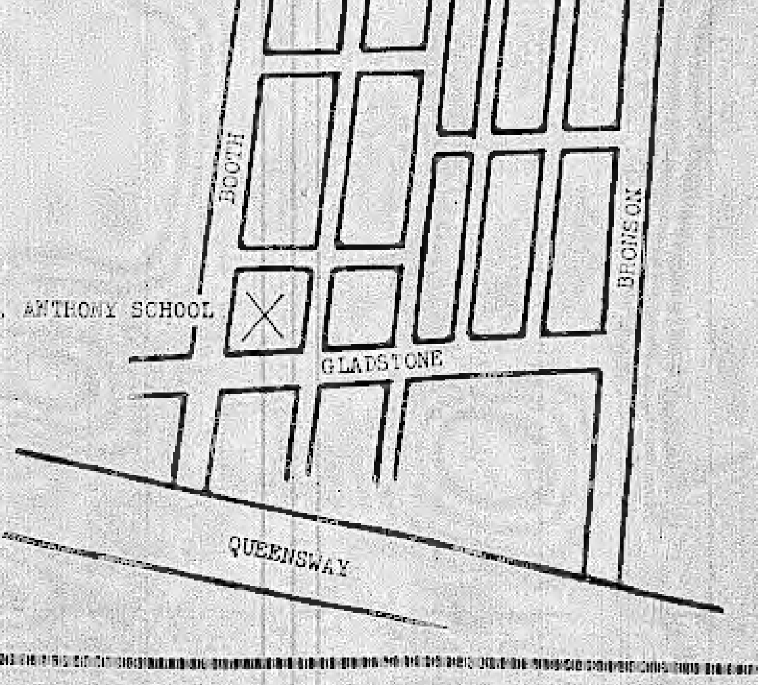

無計補情天
～掛名夫妻的悲劇～

大陸上有成千上萬對「牛郎織女」，夫妻長年分居二地，釀成家庭破碎的婚姻悲劇。

「中國新聞社」最近報導，一九八〇年，大陸的離婚率比一九七九年高出百分之五十四點六，一九八一年又比一九八〇年高出百分之二十七點七。一九八三年，全大陸各地「人民法院」處理離婚案件共二十七萬件，但今年保守的估計，最少有六十萬對夫妻申請離婚。

在這些離婚案件中，有分居「經驗」者的比例相當高。以一九八四年上海地區的調查顯示，二百九十對的離婚夫妻，長期分居二地的有十二對；分居十年到十二年的（有的在統計時已結束分居）有二十七對，有過五年至十年分居經驗的[illegible]對，而在這[illegible]對請離婚的夫妻中，只有八十七對從結婚開始，夫妻同居在一起。

山東濟南「人民法院」曾審理過這樣一個案件：男女雙方都說深愛着對方，卻又都堅持離婚。中共的法官認為，這與一九八一年公佈的「婚姻法」不合，因他們並不能講出真正的原因。結果，男方鼓起勇氣說，他們夫妻結婚七年，男方遠在內蒙古工作，七年中夫妻相聚的日子不到一百天，妻子至今無法懷孕，而他是獨子，在調動工作無希望的情況下，為了使雙方在以後的日子裏，不要再兩頭牽掛，只有走上離婚一途。目前大陸上共有六百萬對夫妻，由於各種原因長期分居兩地，大多只能利用「探親假」團聚，不知釀成多少家庭不幸的悲劇……。

上海青年工資支配 服飾開銷比率日增

（上海訊）[illegible]

外商投資大陸 今年減少二成

（北京訊）[illegible]

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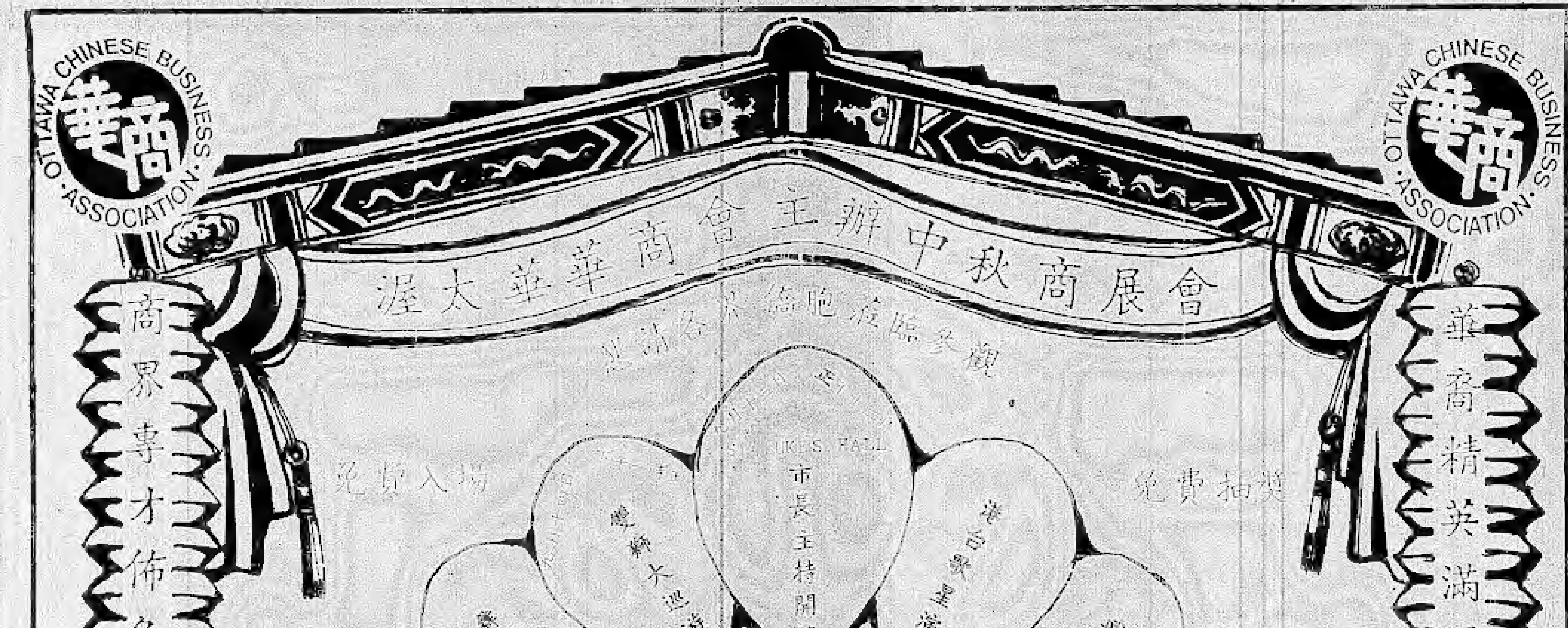
（北京訊）[illegible]

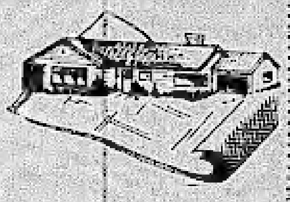
大陸原子反應爐 發生重大意外

（北京訊）[illegible]

三峽建壩問題 北京重加研究

（北京訊）[illegible]





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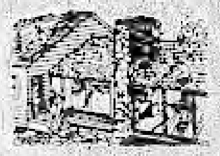

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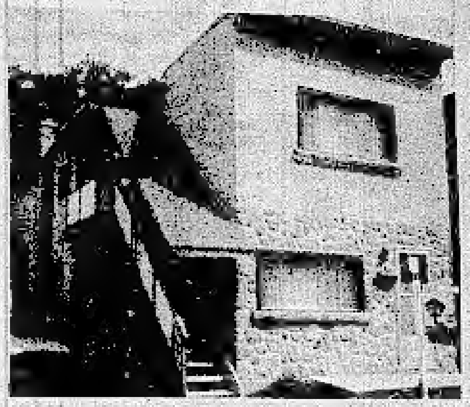

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一家五百餘人 在溫埠大團圓

（溫哥華專訊）[illegible]

兩名華人青年 涉嫌搶劫被捕

（多倫多訊）[illegible]

全加中文教育會議 在溫哥華市舉行
研究增強多元文化及語言

（本報訊）[illegible]

MIRIAM DIGUISEPPE　JACK BERRYMAN　DOROTHY CHIN

[illegible]

法官主張驅逐 肆虐華埠越少

（多倫多訊）[illegible]

騎警偵破販毒 逮捕四名華人

[illegible]

歡迎訂閱本報
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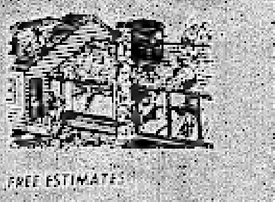

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不理香港反核運動 大亞灣電廠將簽約

北京認為核電安全無危險

（香港訊）財經界一位權威人士透露：中國大陸已決定提前一個月，於九月間與法國電力公司、法國馬通、及英國通用電力公司簽訂主要的大亞灣核電站建築合約。

權威人士不斷猜測為何北京方面，在港人的反核情緒高漲，和反核運動進行得如火如荼之際，反而決定提早簽約。

權威人士表示，可能中共高層當局，相信在大亞灣建核站是安全的，不會危及香港。

據了解，大亞灣核電站計劃是涉及大筆向外借貸，有份參與貸款的財團當然很快知道有關籌約的決定和時間，而與該等財團有密切關繫的香港商界，消息亦會十分準確。

大亞灣核電廠的總投資額約為三百五十億港元，其中九成資金要透過出口信貸形式向外借貸，一成資金約四億美元由股東及香港按投資比例，各佔出三億美元及一億美元。

參加大亞灣核電廠計劃的港方投資者，是在一九八三年十二月初正式註冊的一家香港核電投資公司，法定資本為四億港元。

反對大亞灣電廠 港代表團北上

（香港訊）香港一個反對大亞灣核子電廠的團體前往北京，把一百多萬人的抗議簽名，交給北京官員。

這個團體是今年五月成立的，由一百一十個反對建造大亞灣核子電廠的組織組成的。百萬人的抗議簽名將由一個十二人的代表團轉交。

自從蘇俄查諾比電廠四月發生核子災變後，香港反核的呼聲日益昇高。香港官員說，他們正在研究大亞灣電廠問題。

反核團體認為，在人口稠密的香港市區卅哩外建造大亞灣核電廠，是危險的。

北上的代表團發言人牧師說，他們希望取消電廠計劃，但也願意討論其它的選擇，如遷建或改為燒煤式電廠。

共幹想變港人 反被調回大陸

（香港訊）此間報刊消息：新華社香港分社，目前正使用一個一般手段，來對付來自大陸的幹部，以杜絕他們的身份由「京官」變為「港人」。

中國全國政協委員、基本法諮委徐四民對記者透露：曾經有來自大陸的幹部，在本港公幹，住港七年之後，以為可以按照香港法例，向「人民入境事務處」申請「黑印」身份證。可是，當他把申請表遞上時，卻吃了一記閉門羹。原來他不知道新華社和人民入境事務處有協議，以致被調回大陸。

另一方面，香港人民入境事務處發言人昨在答覆部份記者詢問時表示：由於此問題涉及行政守則，故不予置評。

基本法起草委員會副主任、中國全國人大常委費彝民前日對記者表示，新華社與人民入境事務處有協議，持中國護照來港公幹人士，若未經新華社同意，即使在港連續居住七年以上，也不能成為香港居民。

徐四民證實香港新華社與人民入境事務處之間有此默契。他並透露當有國內幹部不知內情，在港住滿七年，便生一異心，欲取得香港永久性居民身份，以達到逃避調回大陸的目的，當人民入境處徵詢新華社意見時，反而加速調返大陸的命運。

中國大陸控制 青年出國留學

（北京訊）北京減少大學畢業生留學，並加強控制「審批」留學申請的關口。

新華社與教育委員會，以「答客問」方式，透露上述消息。報導指出：

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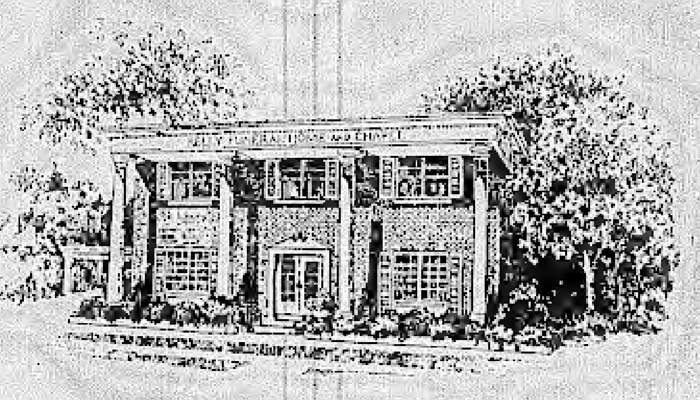

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玉器頭頸玉飾

世界各地民族的服飾、家庭佈置儘管有很多差異，但有一些總是相同的，就是人人的頭部頸部總會有一種裝飾物；在頭部頸部掛上、插上一些裝飾物，是各民族最普遍、也最容易達成裝飾、誇耀自己目的的。

頭飾、頸飾的材料，五花八門各樣都有，但大半是採用美麗的玉石為主，而中國古代殷商人，也是注重頭飾、頸飾的，在已發掘出來的東西，有關玉頭飾的物品就有：

①玉笄②玉梳③玉冠飾④劍形小石器。

玉笄，就是插入髻中，使人頭髮不易散開的東西；女人梳髻要用笄，男人戴帽也要用笄插入帽裏，固定在頭髮上。但人死後，男人入葬髮上不能插入玉笄，要用象木做的笄，女人根本不用笄，故宮現有藏品玉笄，最早是戰國及漢代時器。

玉梳，出土的殷商玉梳，體形均近長方形，平肩，正中有一方形或長方形凸起，如果沒有這個突起的，就代之以小獸，這是殷商時代玉梳的標識。這些梳，在齒之上，都有精緻的紋飾，可知殷商之梳，除了梳髮外，還插在髮上做裝飾。

西周以後的梳，形狀與殷商不同，上端是弧形，也沒有那個凸起方形，齒之上，琢鏤空紋飾，可知那時的梳子，仍是插在髮上作裝飾的。

玉冠飾，有兩種，一是璜，一是璜形玉冠飾。

璜是正冠之玉，也就是在冠當中，綴一塊玉做為準頭，戴帽之後，必能周正。璜形玉冠飾，是綴於冠前之裝飾，戴時位置當在額髮線與頭頂間，必須聯在帽上。

劍形小石器，是連結髮與冠的主要一套頭飾。

頸飾，也就是所謂的頸鍊。

殷商及新石器時代遺留下的玉頸飾，有玉管、玉珠；也就是用繩子把一塊塊小的玉，穿了孔，用繩繫起來，掛在頸上。

春秋戰國時代，頸飾比較講究，頸上除了金鍊之外，有管狀玉狀的玉璣，這一串玉璣連接成的東西是佩戴項鍊時放景背後的。

玉項鍊之外，還有所謂的「數珠」，數珠是佛教徒常備之物，平時掛在頸上，念佛時把它取下來，清代官服，也有所謂的朝珠，也是頸間佩飾之物，取材雖不再以玉為主，但總以貴重的質料為主。

虎

虎是兇猛的動物，在國人的心目中是百獸之王，尤其是在其頭上有「王」字的斑紋，更令民間深信。古器物上的饕餮有許多學者解釋為虎頭，具有辟邪的法力。

呂氏春秋先識：「周鼎著饕餮，有首無身，食人未咽，害及其身，以言報更。」左傳以饕餮為四凶之一，用以抵禦魑魅罔兩。就是「以凶抵凶」的說法，具有除去邪惡不祥的意思。

從這些古代文獻上來看，虎作為辟邪的習俗，這種習俗流傳至今，民間用虎頭牌懸在門楣上來壓煞，貼虎符來鎮宅；個人則佩虎牙形的玉器來避邪，孩童戴虎頭帽、穿虎頭鞋，端午節佩虎形香袋等等保平安。

古代傳說白虎為天上的星辰，因此，有「白虎星」的說法；據三輔黃圖中說：「蒼龍、白虎、朱雀、玄武，天之四靈，以正四方。」

民間信仰中的神明，需要交通工具，一般以動物為坐騎，如老子騎牛，關公騎赤兔馬，文殊騎獅子。以虎為坐騎的神明有張天師、趙光明、土地山神，保生大帝、騎虎王以及三十六將中的倒海大將、吞金大將等等。

虎爺常跟隨土地公，按照土地公的命令採取行動，即使虎對人有所傷害時，也認為得到土地公的允許。土地公的虎爺張着大嘴，是為叨着財寶而來。因此，廣為人們所奉祀，特別是賭徒信奉極深，還有戲劇業者亦然。

保生大帝的老虎坐騎，相傳在宋代有一隻老虎為害地方，吃人無數，有一次吃了一位盛裝的婦女，這位婦人頭上的金針深深地刺住老虎的喉頭，十分痛苦，乃化作人往保生大帝前求治。保生大帝知道他是老虎，並責問其亂殺無辜，老虎認罪表示懺悔，並願從此改過，[illegible]願為保生大帝服務，大帝即為其拔去金針，老虎的病痛立即消除，這隻老虎即跟隨大帝，成為黑虎將軍。

虎為藝術之美

由於虎具有威猛、神秘與祥瑞等特性，因此，許多藝術家都喜歡以「虎」為題材，來創作虎的藝術品。

㈠虎的書法：虎字亦有避邪的作用，有的書法家就以強勁的力道寫出虎字。

㈡虎的繪畫：在漢朝時，民間在春節時畫虎驅邪，但成為畫家的題材，始於五代；宋有牧谿、趙邈齪，元有周耕雲等畫虎名家。明清兩代，更是人才輩出如趙廉、商喜等人。近代中國藝壇以畫虎著稱的首推國畫大師張大千先生的二哥張善孖先生，他自稱「虎癡」，飼虎來畫，更是傳神。

現在畫家中亦有不少畫虎的。

㈢虎的紙雕：紙雕亦即刻紙藝術，是近年來再受重視的民間藝術之一。

㈣虎的木雕：木雕的虎，種類很多，形式各異，除寺廟奉祀的虎爺之外，亦用為家庭裝飾，如屏風、書夾等等。

㈤虎的刺繡：刺繡亦有以虎為題材，寺廟的桌裙，迎神賽會中的龍虎旗，端午節的虎香袋、荷包，以及家庭裝飾用虎繡。

㈥虎的板畫：宗教板畫中作為王爺的坐騎，或作為鎮宅祈安的虎符。

㈦虎的塑繪：用泥土或金屬或其他材料塑繪而成的虎，如陶瓷的虎、剪虎，以及捏麵人捏成的虎等。

肖虎雜俗

肖虎的人與其他生肖在習俗上常有所差異，民間相信「模擬巫術」，認為肖虎的人會具有虎的特性，所以、民間認為虎年生的男孩似「虎」、女孩則可能成為「女強人」。民間在婚配上也有沖忌，如肖虎人不配肖虎人，否則會「二虎相鬥」、肖虎人不配肖羊人，不然成為「羊入虎口」。這些都是民間的迷信，是社會受了求吉利的巫術信仰影響，是社會演化的過程中所殘留的野蠻遺存物。

虎年出虎子，因此，在我國歷史上，有許多傑出的政治家、軍事家、科學家、和藝術家，如商鞅、李廣、漢光武帝、張衡、張仲景、李時珍、吳承恩以及石濤等人皆出生於虎年，是虎年出生的名人。

虎在國人心目中是勇猛的象徵，所以，在性質上或形狀上似虎的事物、植物，皆以虎為名；常見有人名、地名、植物名、動物名和器物名等等皆為非虎之虎。男子取虎為名，除了壓勝的意義之外，尚有屬望的目的，前者希望孩子好養育，後者希望孩子未來能龍騰虎躍，如飛虎、金虎等都是。

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以利亞團契（英語青年團契）

Prayer Meeting : Wed., 7:30 pm & Sat., 4:00 pm
Sunday School : Children - 11:00 am
Adult - 9:00 am & 11:00 am
Sunday Worship : 9:00 am, English
11:00 am,
Young-Teens Worship : 11:15 am, English
Samuel Fellowship : Fri. night, every other week (children)
Elijah Fellowship : English Speaking

每週六下午七時卅分
尼希米團契（大專學生）
提摩太團契（大專學生）

每月聚會一次
迦南團契（越、柬、寮團契）
約書亞團契（成人團契）
亞居拉團契（新婚夫婦團契）
就業團契
國語團契
奉獻團契
婦女團契（四十歲以上）

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APPLICATION FORM (報名表)

Tournament Date (比賽日期): 13th & 14th Sept. 1986 (一九八六年九月十三及十四日)

Deadline for Application (截止報名日期): 7th Sept. 1986 (一九八六年九月七日截止)

Name (姓名) in English: (英文)
in Chinese: (中文)

Sex (性別):　　Age (年齡):

Address (地址):

Tel.: (電話)

Events enter (參加項目): Please check with an "X" (請用"X"指示)

(1) Men's Single (男子單打): A Group (　) B Group (　) C Group (　)
(2) Ladies' Single (女子單打): A Group (　) B Group (　) C Group (　)
(3) Men's Double (男子雙打): A Group (　) B Group (　) C Group (　)
(4) Ladies' Double (女子雙打): A Group (　) B Group (　) C Group (　)
(5) Mixed Double (混合雙打): A Group (　) B Group (　) C Group (　)
(6) Senior Single (元老組單打): Age over 55 (年齡五十五歲以上) (　)
(7) Senior Double (元老組雙打): Age over 55 (年齡五十五歲以上) (　)
(8) Junior Single (青少組單打): Age between 12 & 17 (十二歲至十七歲) (　)
(9) Junior Double (青少組雙打): Age between 12 & 17 (十二歲至十七歲) (　)

Application Fee (報名費): $15 Single (單打) per event
$12 Double (雙打) per event

Tournament Location (比賽地點): Ottawa Athletic Club (渥太華體育會)

Please send application form to (請將報名表格連費交往):

Ottawa Chinese Community Association,
Chinese Community Building,
80 Florence Street,
Ottawa.

Or apply for entries by the following phones (或用電話報名):

Dr. Andrew CHUNG (鍾耀榮醫生): 523-4265
Edwin LEE (李志豪): 828-6203
Tony TUNG (董文峰): 824-6010
David LOK of OCCA (駱輝泉): 232-8403

(The Committee reserves the right to cancel any event if necessary)

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本會歡迎華人朋友

聚

祈禱會：星期
主日學：兒童
主日崇拜：上午
上午
英語少年崇拜：上午
撒母耳團契（
以利亞團契（

Prayer Meeting : We
Sunday School : Ch
Ad
Sunday Worship : 9:
11
Young-Teens Worship : 11
Samuel Fellowship : Fr
Elijah Fellowship : En

尼希米團契（大專
提摩太團契（大專
迦南團契（越、柬
約書亞團契（成人
亞居拉團契（新婚夫
詩班團契
國語團契
奉獻團契
婦女團契（四十歲
渥大宣道校園團契
卡大宣道校園團契

社區活動圖片

富豪夜總會開幕誌慶，唐人街又添異彩。

圖二小童拔河比賽

中華會館郊遊大會

圖一梁主席頒獎給優勝者

黃英儀先生新翁之喜，圖為富靈君與小思小姐新婚儷影。

畫家伍壽生將於九月十二日假市政廳開國畫展覽，圖為伍先生繪畫時攝。

加京洪門民治黨成立五十二週年慶紀念，假揚子江大酒家筵開二十餘席。

中華會館招待新入籍人仕，圖為梁主席伉儷與入籍法庭法官合攝

哀謝

先父黃公福盛府君，廣東省開平縣虜山鄉孝勝里人，痛於一九八六年七月三十一日在溫哥華醫院逝世，享壽九十有四歲，安葬於溫哥華墳場，荷蒙宗親戚友世誼，惠賜花圈賻儀，親臨祭吊，素車執紼，高誼隆情，歿存均感，謹此哀謝

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男孫　松相　栢相　悅相　孫媳　吳氏
女孫　素娟　孫婿　譚耀華
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本會成立的目的乃聯絡與團結安省各餐館會員，發揮羣體力量，爭取共同利益，分享經驗及心得，提高飲食業水準，推廣市場及加強業務發展。

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凡有意參加本會者，請於晚上五時後與總務黎大虎聯絡，電話：829-2296。

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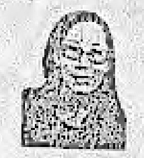

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寡婦生活難可領家庭福利金

[illegible]

財源廣進

入息稅的查核

聯邦稅制要公正和有效地……

Investigations and Tax Avoidance starts

[illegible]

尼加拉瀑布及千島旅遊

尼亞加伏暢遊中

[illegible]

中華會館主席招待入籍移民

（本報訊）加京中華會館……

[illegible]

會館鳴謝

龔英儀先生新翁之喜 一百元

黃福盛先生……

房地實業

房屋地形和土庫漏水

[illegible]

（黎大虎）

本報鳴謝

龔英儀先生新翁之喜 一百元

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（本報訊）加京僑領……

[illegible]

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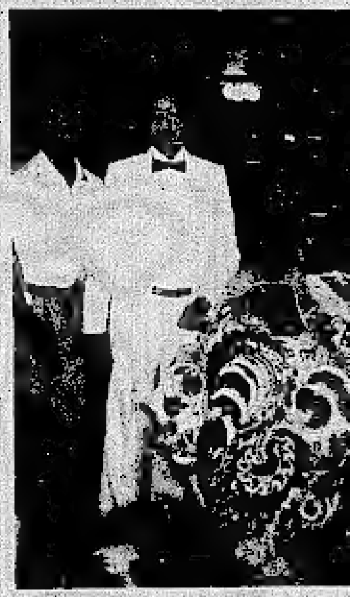

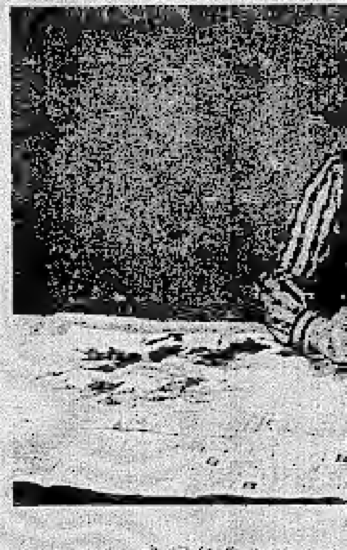

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[illegible]

孔雀名畫家伍彝生畫展

（本報訊）[illegible]

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加京華人統計分析

[illegible]

中華會館郊遊大會，遊戲野餐盡情歡樂

（本報訊）[illegible]

清歌妙舞開盛筵 富豪夜總會開張

（本報訊）[illegible]

跆拳道選手隊 將參加世界賽

（本報訊）[illegible]

我們的新社長——林本固先生的話

[illegible]

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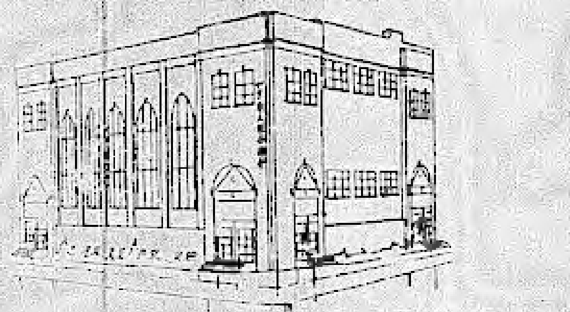

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周文輝

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William WAN, MA, LLB, MCS

Asst. Pastor:
Victor CHOW, BA, MDiv

主日聚會

主日學	（孩童及成人）	上午九時半
主日崇拜	（英、粵語）	上午十一時
少年崇拜	（英語）	上午十一時
兒童時間	（英語）	上午十一時

其他聚會

祈禱會	每星期三下午七時半
婦女團契	每月第三星期六下午一時半
迦勒團契(45歲以上)	每月第二星期六下午一時半
成人團契	地區小組聚會
但以理(大學)團契(19-25歲)	每星期五下午七時半
青年(中學)團契(15-18歲)	每星期五下午七時半
少年(初中學)團契(12-14歲)	每月第二、四星期五下午七時半

SUNDAY

Sunday School	(Children & Adult)	9:30 AM
Worship Service	(English, Cantonese)	11:00 AM
Junior Church	(English)	11:00 AM
Children's Hour	(English)	11:00 AM

OTHER ACTIVITIES

Prayer Fellowship	Every Wednesday	7:30 PM
Ladies Fellowship	Every 3rd Saturday of the month	1:30 PM
Caleb Fellowship (Age 45 and above)	Every 2nd Saturday of the month	1:30 PM
Adult Fellowship	Area Group Meetings	
Daniel (college) Fellowship (Age 19-25)	Every Friday	7:30 PM
Youth (high school) Fellowship (Age 15-18)	Every Friday	7:30 PM
Junior High Fellowship (Age 12-14)	Every 2nd & 4th Friday of the month	7:30 PM

談加京中華會館

[illegible]

天使歌聲大受歡迎
港兒童合唱團演出

（本報訊）[illegible]

讀者投書：滿城風雨話選舉

[illegible]

台大專校友會年會欣賞電影

[illegible]

孔雀名畫家伍彝生畫展

（本報訊）[illegible]

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豉汁煎封蒼魚
菜心炒牛肉
糖醋肉排
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白飯

六和菜：　三十四元五角

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炸子雞
時菜牛肉
麻婆豆腐
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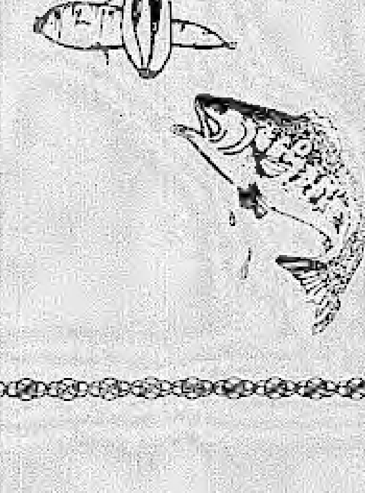

營業時間：

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Echoes of Yesterdays

by Hsu Jung-pei (translated by Mai Po)

(22nd in the series)

Cousin Vee carefully closed all the drawers, the closet doors, and the trunks. We looked at each other without any words. I did not like this room. It had a depressing and tragic atmosphere. There were so many doors, and the red velvet curtains certainly added a touch of mysteriousness to the room. We did not bring a lamp with us that day. All we had was a candle, which further lent a ghastly touch with its flickering flame.

Suddenly, there was a creak, and the door of the small living room opened with a gust of wind. The candle flame flickered violently. I shivered, but was relieved to find that what entered was only my father. I said, "Daddy, you frightened me."

"I just heard cousin said she was afraid," cousin Vee said, "From now on, this section of the house will be occupied by her and me only. There will only be five females, big and small, living in this big house!" There was a look of worry on her face. I voiced her unspoken words, "Daddy, you better move back here."

My father took the candle, and led us back to the little front living room. "What is there to be afraid of?" he said, "It is the strange way that this house was built. There are big yards surrounding smaller yards, thus creating a shut-in ghostly atmosphere." He looked at me, then at cousin Vee, "It might as well. I shall stay in this room tonight."

Cousin Vee was really stripped of everything. She was not only an orphan. She did not even have any money to see that her father had a decent burial. My mother comforted her, "Providence never drives anyone to a dead-end. You still have some land, which your step-mother could not take with her. Now that we cannot afford the luxury of keeping the ancestral inheritance, we should sell part of it to cover the expenses of the funeral and your school fee. You should also take this opportunity to pay off all the servants. You can stay and board with us from now on."

The financial problem was thus roughly solved. As to the question of my father's moving back, my mother neither cared nor inquired about. She pretended as if she didn't know anything about it. She never asked me why father suddenly moved back to the family home. Father was only staying inside the 'forbidden city', thus making him a unit by himself. Except during mealtime, he and mother seldom met.

But I was a frequent visitor to my father in the little living room. There was nothing similar between my father and my late uncle. Sometimes I doubted if they were blood brothers. They seldom saw each other in the past. When they were together, they had very few words with each other. But now that my uncle was dead and my aunt had run away, my father looked so much older and sadder. Even the smile one usually saw on his face was now gone. Instead, he would sit alone in the little living room for half-a-day at a time, often coughing aloud.

My father was never a dandy dresser like my uncle. But he paid extreme attention to his water pipe. He would idle hours away to shine the metal pipe stem until it sparkled. One day I saw him polishing his pipe again with undivided attention in the little living room. He asked me, "Where is your cousin Vee?" "She was copying the Buddhist script for the good of uncle's spirit. She copied it every day while burning sandal wood. She spends all her time reading and writing these days and seldom speaks with anyone. I don't dare to disturb her."

"Such a tender age to be copying the Buddhist script?" My father was rubbing the pipe with energy, and he let out a sigh, "Your cousin Vee! She was born with such grace, and with so much wisdom. I am afraid she would court the jealousy of the gods." Then he chuckled, "Female children should be a little dumb like you."

Why did my father think I was dumb? Was I really dumb? My head was clearer than a mountain spring. What I knew, if added together, was much more than all of him. Why wasn't anyone taking me seriously? Did my father know that I was the only one loyal to him? No one ever read his essays. Similarly no one ever cared about my examination reports. We were both bystanders without rights even to listen to our family problems. One old and one young — the old was generally considered useless, and the young was dumb and inexperienced. We were unimportant as far as our family is concerned! But I was not dumb — for I knew that if everybody was not scared, my father would still be a wanderer away from home.

I could never tell my father what I had in my mind. I only smiled to admit that I was dumb. There would be one day when I could prove to my family that I was not. There would come a day when they would consider me important, and because of me they would respect my father. So I blurted out something like a protest, "There will be a day when I make something of myself. I shall invite you then to stay with me. Then there will be you and I — two against this whole world."

My father stopped polishing his pipe. He looked at me, and did not say anything for quite a while. Finally he said, "You should also be good to your mother."

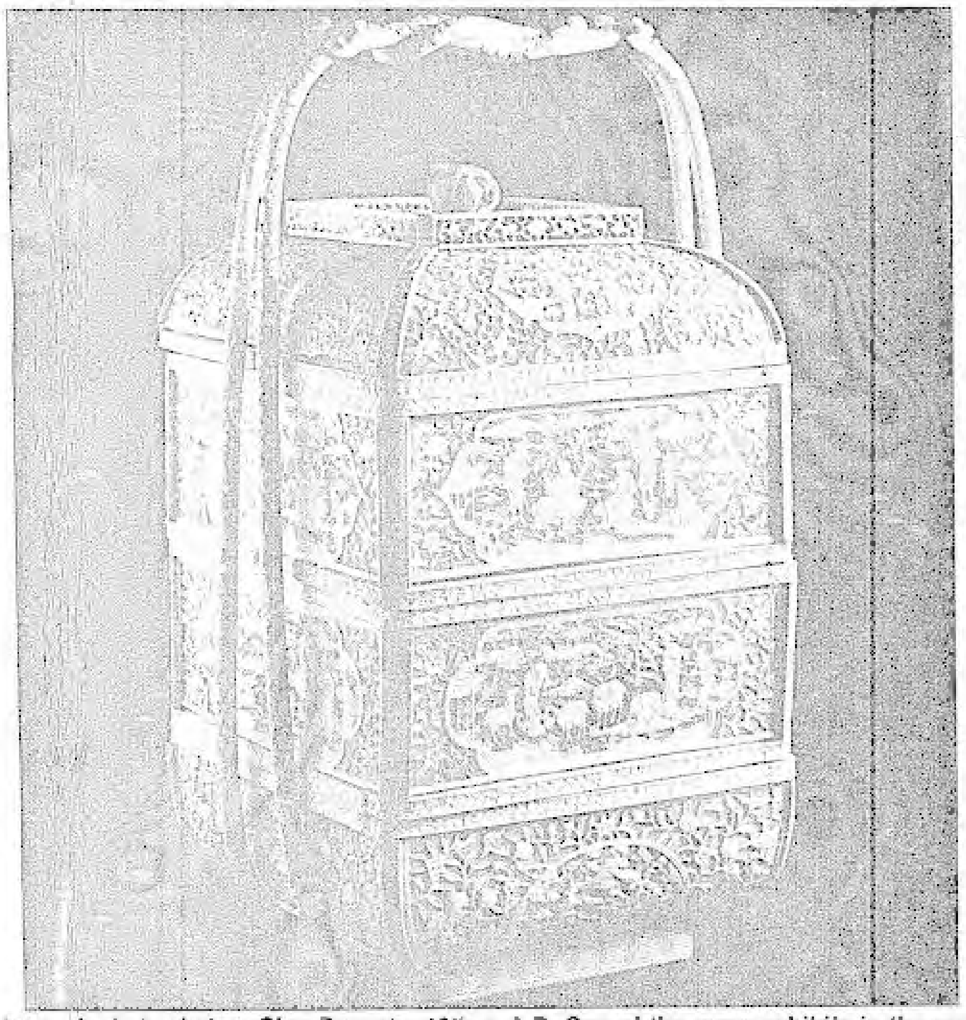
I turned my head and looked into the bedroom at the red velvet curtains. My head was full of questions! I did not know where to start asking. Why didn't my mother ever mention my father, yet he always mentioned her? Why didn't he ever rebel when for all of his life he was treated as a person of no consequence? Then I recalled a couplet I learnt in my literature lessons:

"Only by frequent sleepless eyes through many nights, shall I be able to redeem the failures of my life."

Was my father trying to redeem the failures of his life by his humble apologetic attitude towards my mother?

When I turned to look at him, he was also looking at me contemplatively. "What are you thinking now, daddy?" I asked.

My father continued to look at me with the trace of a bitter smile, "I was wondering how many more years will it be when you grow up and make something of yourself?"



Ivory picnic basket — Qing Dynasty, 18th c. A.D. One of the many exhibits in the new permanent gallery "Later Imperial China" in the Royal Ontario Museum, Toronto.

"Later Imperial China" gallery to open in ROM

A Chinese courtyard, traditional room settings, and a "Moon Gate" typical of homes in the Ming and Qing Dynasties are only a few of the interesting architectural features included in the design of "Later Imperial China", a new permanent gallery opening at the ROM October 25. The 4,820 SF gallery traces the history of **Imperial China from the 10th to the 19th centuries** through the Song, Yuan, Ming and Qing Dynasties. Visitors to the gallery will enter an atmosphere of calm elegance: a paved stone floor, suggestions of Chinese roofs and wooden lattices, soft colours, graphics, elements of a Chinese garden, and Song Dynasty photomurals all contribute to a tranquil, Oriental environment.

The ROM's famous Chinese collections have no rival in Canada and are considered among the top 10 in the world outside China. This gallery contains approximately 800 artifacts and illustrates many aspects of commerce, art, and daily life in China. Visitors will see ceramic pillows and hot water bottles, whistles and toy figurines, incense burners, lamps and food, wine and tea vessels, all dating from the Song and Yuan eras (10th to 14th c.). A 25-foot-long photomural, taken from a Chinese handscroll of the Song period, gives a vivid picture of life in the bustling capital of Kaifeng. People drinking in taverns, getting shaved, watching street entertainment, and buying at markets, takeout food emporiums, and sophisticated shops are depicted in amazing detail.

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Out of my mind

Rev. Wan is the senior minister of the Chinese United Church of Ottawa. This is his regular column for the Chinese Canadian Community News. Originally from Singapore, Rev. Wan is a well-respected church and community leader...EDITOR'S NOTE

William Wan

Ancient China: Neither superior nor inferior

My children were raised in an international environment for the first few formative years of their lives. That was when I was teaching in a residential college where at any given moment at least ten different nations would be represented by the small student body. The language of communication was English and we did not have the opportunity to speak Chinese at all. As a result my children became rather shy about the fact that they were Chinese. I felt the need to inspire them with the greatness of China so that they could feel proud of their "Chineseness". It occurred to me to take them to a Chinese historical exhibition. I then read and discussed Chinese inventions with them. And lo and behold, I succeeded in instilling a sense of pride in their racial and cultural heritage.

As I reflected on that recently, I began to wonder about other civilizations. Were they really "barbarians" during the heights of our civilization? When I began to look deeper, I found other equally civilized nations existing concurrently with the ancient Chinese kingdom. This discovery does not take away the sense of pride in our heritage. All it does is to balance that sense and keep it healthy. At the same time it makes me respect other cultures and civilizations as much as I take pride in my own.

During the period 2000 to 1000 B.C., the art of farming was apparently well-developed. The Hsia dynasty (c. 1994) saw the cultivation of wheat and millet. The invention of the potter's wheel and the domestication of horses and other animals took place at this time. During the Shang dynasty (c. 1766-c. 1523), pictographic writing was developed. Copper and bronze were already in use. Bronze vessels were in use in a highly sophisticated system of ancestor worship. Oracle bones were used for divination. Records were kept on bones and books of bamboo slips. City life was in full swing with specialized trades. A system of commerce was in place with bartering and cowrie shells as means of exchange.

In the west, the Minoan civilization had spread from Crete to Tiryns, Mycenae and Argos. Cities and towns were built of stones and bricks. Irrigation and woolen industries were common. Commerce was extensive with coined money and credit. People were going to war on horses and in chariots. Egypt and the Babylonians have had highly developed alphabetic writings. In 1750 the Code of Hammurabi was written. This code is probably one of the earliest known code of law in existence. Between 1600 and 1500 B.C. the Cretes were at the apex of their civilization and they traded extensively with the equally civilized Egyptians. City life was very highly developed. Egypt was in the midst of great building projects and were using Jewish slaves to do so. Under the leadership of Moses, the Jewish people revolted, which resulted in the great exodus as recorded in the Bible (1225 B.C.).

Under the Western Chou dynasty (c. 1122?), China was feudalistic. During this period, the Odes and History were written. Nothing much of great significance seemed to have happened for awhile. In the west, Greek colonies were established in the islands and in Asia Minor (100-500 B.C.). In the middle-east, kingdoms of Israel and Judah were established by the Hebrew (Jewish) people. Carthage was founded.

During the period of the Eastern Chou dynasty (c. 770) interstate warfare and diplomacy were the order of the day. By c. 356 B.C. a written law code came into being. Soon after, several important philosophers were born, whose teachings are still the mainstay of much of the Chinese philosophy today. Among them were Confucius, Motze, Laotze, Chuangtze and Mencius.

Rome, in the west, was founded in 753 B.C. The Hebrew prophets were busily thundering the Word of God to the Jewish people. Among them were the great prophets of Isaiah, Jeremiah, Ezekiel, and Amos. Their teachings still exert tremendous influence in the world through the living religions of Judaism and Christianity. As if to match the philosophy of the Chinese, the Greeks also gave birth to their most famous philosophers at about the same time as the Chinese. The debt owed by the western world to the philosophy of Socrates, Plato and Aristotle is beyond dispute.

From the quick walk through the two milleniums before Christ, it is obvious that our Chinese civilization is neither superior nor inferior to the western civilizations. Like all civilizations, the Chinese rises and fails. There were alternating periods of shame and glory, "bloodthirsty upheavals and civilized splendour", as Dennis Bloodworth would put it. And this is recognized by the opening chapters of The Romance of the Three Kingdoms, "Empires wax and wane, states cleave asunder and coalesce". This is all too realistic, too human. As we see our cultural history realistically, we have no business to despise those of other nations. They too have their periods of glory and shame. And it behooves us to remember that those who live in glass houses should not throw stones at each other.

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China facing economic woes

Rising inflation, threats of more factory bankruptcies and a gloomy economic forecast from the United Nations have beset the Chinese economy, reports indicate.

The official Xinhau news agency reported China's retail price index rose by 5.5 per cent in the first six months of 1986. The report said it is expected that the rate of increase will be kept to 6 per cent for the year over all.

Xinhua said prices rose by less than 9 per cent last year, but Western experts have said the Chinese inflation rate is 15 to 20 per cent.

Last week, a plant was declared bankrupt and liquidated, the first bankruptcy since the revolution that brought the Communist Party to power in 1949.

Meanwhile, a UN report released yesterday says that China, which posted an exceptionally rapid 13 per cent economic growth rate in 1985, will slide back to 7 per cent in 1987.

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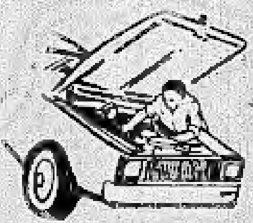

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Allen Lu — The Budding Violinist From Ottawa

Young musician Allen Lu playing for CCCNews

by Andrew Lam

Increasingly, musicians originated from the Orient have become famous on the international scene. The likes of Yo Yo Ma, for instance, have become unquestionable world-class musicians. One other famous world-class musician in the future may yet come from the nation's capital and the small Chinese Canadian community here. The musician whose career that members of the Chinese community here would be following with interest is none other than the 12 years old Allen Lu.

Allen had endeared himself recently with an appearance at the annual Mother's Day concert held by the Woman's Auxiliary Club of the Chinese Community Association of Ottawa. His virtuoso performance of Saint-Saen's Introduction and Rondo Capriccioso easily won the approval and hearts of the audience. This prompted the interest of this paper and a subsequent interview.

Allen Lu, despite his young age, does not only appear mature in his handling of the violin, but also competent in the handling of himself. Projecting a confidence uncommon at this age, he seems determined to pursue a career in music.

In fact, in accepting to attend the pre-school of the Juliard School of Music this month, Allen Lu will be taking an important step towards achieving his goal of becoming a concert violinist. His family appears to share his same conviction, and will give the ultimate show of support and confidence by moving to New York with him. By having his parents and younger brother Justin solidly behind his endeavor, Allen's dream will certainly become much easier to realize. In a field where not many will manage to emerge to the top, Allen's parents are certainly making sure that he does not miss any opportunity.

Allen Lu started his violin studies at the age of six. He did not become serious only until three years ago, when he started receiving instruction from Mrs. Weisbord, a dedicated violin teacher. Both Mr. and Mrs. Weisbord are accomplished violinists, who have instructed many prize-winners at the Ottawa Music Festival.

Allen was born in Ottawa, the same year when his parents had immigrated from Taiwan. His father, Mr. Tenn-Feng Lu is a computer programmer. His mother, Mrs. Chi-mei Lu works in the accounting field. Both his parents do not play any instrument, but share a deep love for music. This is evidenced from the dedication they have given to Allen, once he showed the sign of a budding musician. But yet, Mr. Lu is still rather practical in his approach. He does not want Allen to neglect his normal schooling. When Allen is in New York, he will attend normal school, in addition to studying at Juliard every Saturday. Allen so far has not neglected his normal development, and has maintained an A-average for his school work.

Allen, as a budding musician, already has his role models to follow. He admires the famed violinist Heifetz, and he loves the work of Mozart. As a serious musician, he is pursuing piano as his second instrument.

Faced with such talent and dedication, one can not help but wish along with Allen that he will accomplish great height with his future endeavour. One would also further wish that Allen will not forget to return to Ottawa to give a performance when he becomes famous one day.

Unexpected Passing of Chinese Musician Shocks Friends

by Robert Yip

Ottawa, August, 1986 — In Toronto during the early morning hours of Friday, August 1st, a very talented and special Chinese-Canadian musician passed away. His given name was Kwan Chi-Hung, but most of us knew him as Roger Rainbow. He was born and raised in Hong Kong and his earliest musical influence was his father, a traditional Cantonese style musician. In the late 1970's, Roger arrived in Ottawa with a packsack on his back and his guitar as his only friend. After singing on the streets for several months, he was invited to perform in local clubs where he soon gained a dedicated following. In a September, 1983 issue, the **Ottawa Revue** described him as a "compelling performer...with an intriguing repertoire of bilingual-English and Cantonese-folk sons". Roger played and sang folk, rock and reggae music with equal facility — sometimes as a solo performer and sometimes as a duo with his wife, Louise Kwan, or as the lead guitarist with the local reggae band, Unity. In addition, he wrote film scores for two National Film Board productions and toured Europe with fellow musician Dario Domingus. Wherever the stage or whatever the style of music, Roger performed it with love, respect and honesty.

In February of this year Roger moved to Toronto to work on an album of original music, predominantly in Cantonese. He explained his decision to record an album of Cantonese songs for a traditionally English speaking audience by saying, "I believe if music is good, it deserves to be played anywhere."

During his stay in Toronto, Roger caught the ear of Spencer Critchley, the host of a weekly review of Canadian music broadcast on CBC radio. Mr. Critchley said the following of Roger and his music:

"I was introduced to Roger Rainbow and his music a few months ago by producers John Whynot and Colin Linden. Their description of a singer/songwriter from Hong Kong who sings sometimes in English, sometimes in Cantonese, and who combines Chinese and North American musical influences, at first sounded to me like a pretty unlikely proposition.

But I am struck by the ease with which Roger's songs cause supposed cultural barriers to dematerialize.

Roger's melodies are beautiful and memorable, his arrangements electric but coherent — very musical...I would describe Roger not just as a promising multiculturalist, but as one of the most promising young musicians of any description in Toronto."

In Ottawa, on Thursday, August 7th, many of Roger's friends gathered to say goodbye. It was a moving and musical service, a farewell concert to someone they had come to love, admire and respect. Out of the gathering came a pledge to finish a project which he had worked so hard to complete—his first record album. Roger's musical friends will combine their talents to raise the necessary funds to finish his dream. In addition to holding two benefit concerts this September, one in Toronto and one in Ottawa, they will perform some of his latest compositions on the album.

If you would like to keep Roger's music alive you may send your donation to:

The Roger Rainbow Project
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Budget Boost for Ontario Advisory Council on Multiculturalism and Citizenship

TORONTO, August 13, 1986 — The Ontario Advisory Council on Multiculturalism and Citizenship will work with the Ministry of Citizenship and Culture to shape a new multiculturalism policy for the province, Minister Lily Munro said today.

To help this initiative, Dr. Munro announced a $147,700 increase in the council's budget. This money includes $79,100 in operating funds and $68,600 in salaries and benefits for new staff members.

Since the formation of Ontario's multicultural policy ten years ago, a new direction is needed to reflect changes in Ontario's multicultural society, Dr. Munro said.

"More of our immigrants today, for example, come from South East Asia, the Caribbean, India, Pakistan, and other regions of the Third World." she said. "They bring with them different expectations and different needs than those who came earlier. They can make new contributions to Ontario as did their predecessors."

During the past nine months, Dr. Munro and her colleague Minister Without Portfolio Tony Ruprecht travelled across Ontario discussing the future of multiculturalism with citizens. In Toronto, Dr. Munro participated in eight "think tanks" involving approximately 350 people from a wide variety of ethnocultural backgrounds and professions.

Two points became clear during the talks, Dr. Munro said. "One was that current programs provide a strong foundation to support our multicultural society. The second was that we now face a new challenge. We must devise new strategies which will build upon those foundations so that multiculturalism becomes fully integrated into all of our social systems: our schools, our hospitals, our workplaces and into all of the key areas of our public decision-making.

"We need to ensure that equality of access and equality of opportunity for participation are more than philosophical principles — they are realities."

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Hong Kong Children Won the Hearts of Ottawans

by Lenny Williamson

The Hong Kong Children's Choir captivated a capacity audience at the High School of Commerce during its only Ottawa performance of a Canadian tour.

The Aug. 25 engagement was sandwiched between appearances in Vancouver Expo 86, Montreal and Toronto during the group's two-week visit to this country.

The young performers are no strangers to international travel. This is their 15th overseas tour. Last year it was Spain; next year they are off to Scotland. It's all in the interests of cultural and national interaction, and education, for both the children in the choir and for their audiences.

The party comprises about 61 singers, dancers, and instrumentalists, and 10 adults who accompany them. Its repertoire includes something for everyone, from European choral classics to Nego spirituals, Canadian folk songs, and the folk and art songs of China and the Far East. All the singers bring the freshness and enthusiasm of excited youngstors, throwing themselves into the task at hand.

"They are very tired," said assistant conductor Oswald Lim, explaining that the group had arrived in Ottawa in the early hours of the morning, and spent the day on a tour of the city, including special receptions at the Parliament Buildings and City Hall. "But you won't see it on stage — they wait to collapse when they are home in Hong Kong."

The choir shared the stage in Ottawa (as is its habit around the world) with the Central Choir of the Ottawa Board of Education and its conductor, Barbara Clark. Ms. Clark and Hong Kong conductor Shiu-wai Tong alternated on the podium for the two selections by the combined choirs.

The Hong Kong Children's Choir was started in 1969 by a group of musicians to give their own children choral experience. It has grown to a 2,000-member group, all of whom take two to three hour lessons on weekends at a centre that offers dance and art instruction as well as singing.

Children are eligible to enter the choir at 9 years old, "with very little auditioning", and continue until they are 16. Some 60 to 70 youngsters are selected each year for the tours that have earned the boys and girls the title of 'singing ambassadors of Hong Kong'. About half the children in the choir on any given tour are 'repeaters' who picked up their professional aplomb on previous tours.

Choir leaders are all professional musicians in Hong Kong with musical education credits from Great Britain and the United States.

The choir's appearance in Ottawa was sponsored by the Chinese Canadian National Council (Ottawa Chapter) and the Parents' Advisory Committee of the Ottawa Board of Education.

Our New Publisher — Andrew Lam

Andrew Lam, new publisher of CCCNews

Starting from this month, the Chinese Canadian Community News will be under a new helmsman, Mr. Andrew Lam. Andrew will replace Mr. David Lam as the publisher.

Mr. David Lam has provided able stewardship to this paper for the past four years, and will stay on as an honorary advisor. In a tribute to his predecessor, Andrew said, "David is an acknowledged leader of the Ottawa Chinese Community. He has tirelessly and selflessly served the Ottawa Chinese community, this paper, and many other community causes for time immemorable. He is, in my view, irreplaceable. I agreed to take on this task partly thinking that David needs a well-deserved break."

Mr. Andrew Lam has been the English editor of the Chinese Canadian Community News for the past three years. He will serve as both the publisher and English editor until a suitable replacement can be found for the latter position.

Andrew has taken with him to the paper numerous organizational experiences, which include the organization of the first Chinese Canadian New Year Festival in Ottawa, involving for the first time the participation of 23 local Chinese organizations. He is also the current 2d Vice-President of the Chinese Community Association of Ottawa. His normal work is as a manager with the Federal Department of Agriculture.

Speaking about the future of the Chinese Canadian Community News, Andrew considers that primarily the paper should continue to uphold its principles of promoting multi-cultural understanding, promoting the cause of Chinese Canadians, and maintaining political neutrality.

Awared of the constant need for improvements in any organization, Andrew said, "I do not believe in over-kill, or sudden, drastic changes. I will consult with the voluntary staff of the paper before I decide to make any changes. We will work together to improve the paper, one step at a time. We shall start by improving the mast head, and making the English section more conspicuous, so as to aid the readers who do not have 100% proficiency in Chinese but would like to know what is going on in the community.

Andrew realizes the importance of community support to maintain the continued viability of a community paper. He pledges to accept and carry all community news submitted to the Chinese Canadian Community News. Above all, he welcomes positive criticism and suggestions from the readers for improvements.

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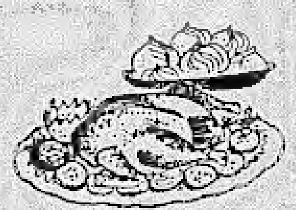

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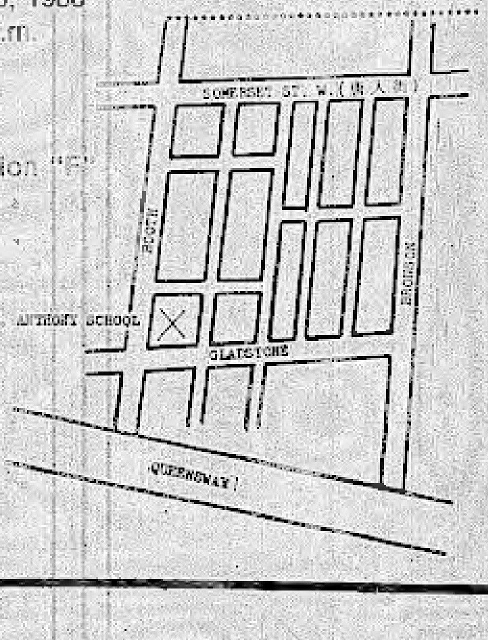

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Allen … Buddi… From …

Young musician Allen Lu play…

by Andrew Lam

Increasingly, musicians orig… the Orient have become famous… national scene. The likes of Yo… instance, have become unq… world-class musicians. One of… world-class musician in the fut… come from the nation's capital a… Chinese Canadian community… musician whose career that mer… Chinese community here woul… ing with interest is none other… years old Allen Lu.

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In fact, in accepting to atte… school of the Juliard School o… month, Allen Lu will be taking a… step towards achieving his goa… ing a concert violinist. His fam… to share his same conviction, a… the ultimate show of suppor… dence by moving to New York… having his parents and your… Justin solidly behind his ende… dream will certainly become mu… realize. In a field where not ma… age to emerge to the top, Allen's…

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CHINESE CANADIAN COMMUNITY NEWS SEPTEMBER, 1986

City Council Broadens Somerset Study from Chinatown Development

by Rosalie Lam

Ottawa — At a recent meeting of the Ottawa City Council, the terms of reference of the Somerset Street Planning Project was approved. However, the scope of the project was changed from the earlier recommendation of the Ottawa Planning Committee to undertake a project "on Somerset Street West in Dalhousie Ward to create a Chinatown". The objective of the project as approved by the City Council now is "to develop a place which will enhance the existing character of Somerset Street."

The scope of the Somerset Street Planning Project includes rezoning where appropriate, heritage preservation, and the establishment of special commercial uses with the advice and assistance of the existing unique business community on Somerset Street.

$33,460 was approved by the Ottawa City Council to hire a Project Coordinator to carry out the tasks of public participation, data collection, as well as responding to public inquiries and ensuring the overall coordination of the project. The Coordinator will be hired upon the advice of the Somerset Street citizens' committee. In addition, $10,000 will also be provided to hire a consultant to carry out and integrate the technical tasks of data collection, analysis, impact studies, recommendations and implementation programme.

Concerning one of the pressing problems in the study area, City Council requested that the City Department of Physical Environment investigate and report as soon as possible on the possible location and costs of parking lot(s) or parking garage to provide 50 to 100 spaces to serve Somerset Street West between Percy and Preston. Upon the establishment of off-street public parking facilities by the City, consideration would also be given to the installation of meters on Somerset Street West.

For anyone interested in following the progress of the Somerset Street Planning Project, the next meeting is scheduled for Wednesday, September 3, 7:30 p.m., in the Multipurpose Room of the Dalhousie Community Centre at 755 Somerset Street West.

Inauguration of 86/88 CCAO Directors

Chinese Community Association of Ottawa, 1986/88 Board of Directors: From left to right; front row — E. Lee, W. Joe, D. Lam, M. Lee, A. Lam, G. Liang, J. Hum, I. Yee, W.M. Lee, V. Chow; back row — P. Lai, G. Tam, A. Chiu, R. Huang, T. Tung, S.S. Shih, L.Y. Hum, A. Liang, P. Pou, H. Kong, W.F. Yee, A. Kwan.

August 23 was chosen as the inauguration day for the new Board of Directors of the Chinese Community Association of Ottawa. The simple ceremony was held in the Chinese Community Hall at 80 Florence Street, Ottawa.

The ceremony this year was different from that of previous years. It was a simple introduction to all the incoming directors, followed by tea and snacks. The emphasis was on giving the directors plenty of time to mingle and talk to community members.

Representatives from other Ottawa Chinese organizations were also present to wish the new directors well. They were from the Chinese Canadian National Council (Ottawa Chapter), Chinese Free Masons, Ottawa Chinese Association, Ottawa Chinese Business Association, Ontario East Chinese Restaurants Association, Ottawa Chinese Community Services, Vietnamese, Cambodian and Laotian Chinese Association of Ottawa, and other member associations of the Chinese Community Association of Ottawa.

The new President, Mr. George Liang, gave a short welcoming speech. Mr. Liang pointed out the need for all the local Chinese groups to work together. Above all, the Chinese Community Association of Ottawa must provide leadership to work harmoniously with other groups. Mr. Liang said, "I would welcome constructive criticisms but let us always remember that we are of one origin — Chinese."

There was a good mingling of the audience with the new CCAO directors after the speech. At the end of the afternoon, all directors present at the ceremony posed for a group picture.

There was a good showing of past presidents of the Association to give support to the new 1986/88 Board. They were Mr. Jason Yee, Bing Chan, Ying Yee Kung, William Joe and Joe Hum.